all is vanity. Paris and Chicago have Further, how far material civilization is deprayity of the human heart. In the the phecous plight of Chicago we hear of

mosts of the piteous pignt of Chicago we hear of thieves,

HUMAN WILD BRASTS, PROWLING.

It is said fear has exaggerated. This tells the story: this fear reveals human nature. The superficial gloss of cavilization intensifies crime. Christianity is the only antidote. This Chicago disaster reveals the interdependence of communities and nations. Suppose a raid was made by slave traders on a town in mid Africa would the barbarians on the West Coast or in Zanzibar care? In the Middle Ages, with Christianity and barbarism in condict, razing cities caused rejoicing with their rivals. So with the Chinese. If Moscow were burnt now as by the First Napoleon the world would not receive such a shook as by the fate of Chicago, for Russia is still isolated if not barbarous. For Chicago is worldwide sympathy. From the Christian world, when the lightning flash of the telegraph conveyed the dire intelligence, sympathy was flashed back—instant help promised to be furnished. Kossuth, when here lecturing in his astouching English, had a favorne coinage, that the world would recognize the "solidality" by modern affinities. Trade blinds people. What is finsurance but bearing one another's burdens? Caristianity is the quickening motive of this "solidality." Again, favorable traits of humanity have been brought mother of the submime must be bestowed with reserve. This is sublime. This outburst of all cities, of rival cities. Thank God that, not like the Genoa, Naples, Florence of the Middle Ages, the cities of the world, in all their rivairy, are foremost to help. Chicago was and is the Gascody of America. They will boast of this as the biggest fire i we are

to help. Chicago was and is the Gascony of America. They will boast of this as the biggest fire! We are

PROUD OF CHICAGO.

Blot out Chicago, San Francisco and a few more such Western cities and New fork would— well! Chicago is the 'hmb' of this Continent, not rostor. They had the Sagadin' to hold their advantage when the network of railways splifted the centres of commarce. The creditors of Chicago are magnanimous, Men in New York have lost more by Chicago than the men there; they have been the first to help, and abundantly; the poor have drawn hard-earned savings from savings hanks to cast in their sance for Chicago; widows their mites, and orphans. Touching is the recognition of our help to famine-stricken Irelaud and starving Lancashire, the sympathy of the womanly head of the nation, the prompt order by wire for every army blanket and tent in Canada to be sent to Chicago. The nations are one. This fire goes to show us christian training. Christ brought not only salvation—He brought the enthusiasm of humanity. No longer distinguishing as nations, as races; no cold philosophy or mawkish philanthrophy. Each has a soul and are brothers.

THANK GOD FOR THIS FIRE OF CHICAGO!

Pinally it will revive, suffering worse loss than New York, for the stolen money is somewhere and may do good; but Chicago has absolutely lost value. Nature doesn't help—Science! Scientists teach us that matter is never lost. Talk about laws of motion and heat, of particles in the universe, but a change from a \$10,000 bill to asness is smitclent for most men. But hele man must come forward as a creator and make new values, So in the last destruction, when death sweeps us and ail innings, we begin a new life by the power of the spirit. Chicago must be renovated. Science, industry and the prayers of all musts be good. We in New York must take home to our hearts these great less ms learned, thankful to escape without personal suffering. Our privilege is to have our nearts so touched, our opportunities for disinterestedly relicting the sufferer

ties for disinterestedly relieving the sufferers of Chicago.
The reverend gentleman concluded with an eloquent appeal to contrioute now in the church, while recognizing that they had already given magnificently elsewhere, he besought them to spare not their pity, to restrain not their charity. There are 70,000 people at Onicago without homes, food or shelter for the coming winter.
The words of a hyan being given out, the elders proceeded to collect contributions.

THE ASHES OF NEW YORK AND THE ASHES OF CHICAGO.

All Souls Church-Sermons by the Rev. Dr.

Bellows-\$1,500 Collected.

The Church of Al! Souls yesterday morning was crowded by a very large and attenuve audience. The Rev. Dr. Bellows preached an eloquent sermon on the "Lessons from the Ashes of Chicago," with his usual vigorous and striking language, and he awell upon the sorrow and ruin that had visited Onicago, and then drew the lessons which should be learned from the event. It was not in vain that such terrific disasters were permitted by the Father of the world. A blessing can be found in the direct corse. Few have not had parents and friends and dear ones in that city during the throcs of agony which rent its strong heart. But here we see the sublime spectacle of humanity consoling humanity. Consolations, better than words, are flowing to the aid of Chicago with an outburst of the sympathy of a land and even of a world such as has seldom before been witnessed. The noble hearts of the critizens of the world were not appealed to in vain. The response, coming quickly from the true, warm impulses that most do monor to human-ity, has been noble, generous and grand. It has tifled up the charred city from the misery of her ruin and given her new oneer and hope. The telegraph whispers in her ear, throbbing with all the noises and norrible tumules of her late fearful trial the swell vilinges and namiefs. The Old World, too, leels gen erously for this stricken young city of the In the midst of our grief and honor we can ask, Is not the world enriched by more than the prosperity and joy and even hope that Chicago has lost in the

more than the prosperity and joy and even hope that Chicago has lost in the Universal, sponyaneous generosity which has laid bare the hearts of the nations? God gave to us those hearts and sent to us Jerst the Saviour, to teach us that we are all members of one body. How ennohing is that courage, fortiside, tenacity of hope and manliness with which the young gnat city of the West, blinded by smuke and scorched by flames, rises again to conquer and become greater than before. The hands, hearts and heads which still rule what has been burned are not withered or in ashes. The real Chicago is not burned. In the forty years of her life she was built into a city which in slower generations and in another nation would have taken centuries to have built. And now, after her giory has been laid low, ten years will not leave one cindernark upon her tooes. Her real weath is in the souls and hearts and energy of her people. She will realize all that she has lost.

THE GREAT LINSON,

of which her calamity is the instrument, is that homanity is raised from its sedishness and startled into a sense of the mobieness of true riches. God oid not visit Chicago because of her sins, but for our sins, the sins of the word.

After the morning sermon a collection of \$1,500 was made for the auterers of Chicago.

In the evening the church was again fitted by a large congregation. Dr. Bellows walked up the aisle at about seven of clock and mounted the public. Then the organ gave forth an exquisite flood of subdued and tender merody. Dr. Bellows read from the Seriptures and the well-attuned voices of the choir sang in an extremely atting manner the authem, "Show Us Thy Mercy." The prayer which followed was long and cloquent. The reverond preacher prayed dod to bless our flag, whose of the power, glory and unity of our people. But the people find the serion on the Mount—be ever kept near together; that the country would not wakened to a sense of the terrible negligence which had imperilled its honor and dignity; that New york as an implement

who deny God and trample on justice.

The sermon was on

The text being a sentence from the Acts of the
Apostles, xxi., 30.—'A citizen of no mean city."

Paul had thus boasted of his right and pride in
the city of Tarsus, a city of Chieta. Though his citizenship was not in the days of popular right, he
could not forget or cancel a pride in
the city of his birth and habitation. There
is never a state of society, civilized or uncivilized,
in which an honest man was not under a responsibility. Nor is patriotism possible only in free countries. The man who is not ready to die for the satety and honor of his hand cumbers the soil he treads,
and is a coward and an enemy. But it
is not only war, famine and pest-lence that
threaten evils to a nation. Who would not rather
see an English fleet in the bay of New York than
the organized band of pointical and social criminals
which, for years, has been corrupting the future of
our youths—making politics a game of dice; bribing officials, from the policeman to the judge,
from the tide-watter to the dovernor
of the State? No man feels that the laws are any
longer a real protection. His property is subject to
capricious taxation, his life in danger of unjust
assaults and his liberties hourly trampled on.
Then, too, the contagious example of prosperous
robbers is held up for other municipalities. But the
money which has been lost through the
power of such men, great as it is, and
ground out of our lives and labor by false authority, is the least portion of the affiction. Ine
corruption of our civic order is a source of national
shame. The gyes of the world are fixed on the people of this rising metropolis of America with scornful wonder. This, then, is what your democracy
does for a people. Here, with all signs and proof of
misrule, abundance of free speech, and the press
never so greatly patronized, you cannot prevent ignorance,

gods, U, Israel! Frand, trickery and baseness are lifted to the highest pinnacles of power. Ah! what A corrupting Lesson for the Young Men who are yet choosing for life! This lesson says, Away with this cant about honesty and virtue! It is canning, frand and unserupulous audacity that succeed. The most accomplished thief, the most pinable rogue is your best cannidate. Politics in New York have for years been a trade pursued with pecuniary ends alone as much as the business of the corner grocery or the grog shop. More satanc talent and devilities wit is concentrated in this trane in the lifeblood of the State than in all others. If there is no remedy it must be admitted that our city is worthy of the fate of Sodom and Comorrah. Is there any reason for cowardnee or despair in dealing with our public odicials? A thousand times No! Shall we sit and fold our hands in despair before these vifiain our corsairs who have selzed our resset of State? I am one who believes in the chicacy of words, and I am glad to see

OUR PULPIT AND PRESS

beginning to thunder. The goilty officials are now under a worse artillery than believed death and ruin into the fair city of Paris. It is not in human natage to stand such a cannonade of scorn. It is no time to mince words. It is my duty to plead for honesty; without it

to mince words. It is my duty to plead for honesty; without it

PRIVATE MORALITY IS A FAILURE,
and religion a great hypocracy. One of the saddest consequences of the calamity at Chicago is the distraction of public attention from this worse evil, which, until Tuesday last, occupied the public thought. Hidden by

THE GLARE OF THE FLAMES

of that young city—the boast of Anglo-Saxon enterprise—under the smoke that rises from its ashes how many public criminals will stock to escape and to wash themselves from the ill-repute they deserve in the tears of a nation. But they shall not succeed, Let not the physical sufering of Chicago objectate our sense of the wrong in New York. Honest usen are on the road to auccess, and we begin to know that they will fuinh the expectation of

DRAGGING THE PUBLIC TRAITORS TO JUSTICE, But we must not abute one jut of the determination to hold them to this ardinous duty. It were better that Chicago were biotted out o, our thought forever than that the movement should lose one fibre of its hold on the public feeling which has been so heartly aroused.

of its hold on the public realing which has been be nearthy aroused.

I end as I began, and expect you not to entertain how views of your duty to your country; not to allow this mignity city to become the centre of political corruption for the whole Union. It were better that it should sink in the sea. This is a most solemn

that it should sink in the sea. This is a most sciemn nour in our bistory.

and ashes. "Shall we have the best men to rule us or the worst?" It we answer this question only it will be as much a religious service as when we are on our knees in prayer for fougiveness of sins. It is our duty by ballots, voices and prayers to answer it rightly with upright and fearless hearts.

WHAT CHICAGO DID FOR DR. HOUGHTON.

"The Little Church Around the Corner"-A Touching and Remarkable Incident R. After reading the Gospel for the day, the Rector,

Rev. Dr. Houghton, said the off-riory this morning will, of course, be appropriated to the relief of the sufferers at Chicago. The calamity has already so forcibly impressed itself on the minds and hearts of all that words cannot deepen our sympathy, and he would, therefore, make no special appeal, nor would his sermon touch upon this subject. But he would sermon touch upon this subject. But he would suggest, as a reason why the offerings of the congregation for this object should not be diverted to other channels, that he had received in December last from Chicago, as a recognition of an act of almost daily duty, an act for which he neither desired nor deserved either compensation or commendation, the sam of nearly inneteen hundred deflars, which the donors desired might be expended for the benent of this observed. Unwilling to use their generous gift for parochial purposes, when so many more needy objects were daily presented to him, he had used it for various church charties in Himos, Ghio, Virginia, North Carolina, the rehef of the starving French people, and for St. Rarnabas' House and the Children's Hospital in this city; and he now desired the congregation to make a liberal return to the people of Chicago in this hour of extreme necessity for their most unexpected and kindly expression of interest in this church hast winter. Dr. Honghton's elequent words were responded to by large contributions from the congregation.

BROOKLYN CHURCHES.

THE CHARITY OF THE NATION.

Flymouth Church-Sermon by Rev. Henry

Wnid Beecher.
Mr. Beecher preached yesterday morning to crowded congregation upon the lesson to be de-duced from the Cateago fire, calling attention to the wonderful sympathy and charity of the nations for the sufferers and the heroism and enterprise of the people of Chicago, and drew the consuling con-clusion that the surfit of so muca nooil-ity and uncompaniess would transcens in value all the loss. His text was Psaims, xxxvi., 6—"Thy judgments are a great deep." symbol of Divine Providence. The storm bursts out, and the cruel power overwhelm; the imagination, as if the ocean had in it only fate and tor ment. But it is the same ocean as in its calmer noods; it never breaks away from law. God's providences are a great deep. We believe in special providences, not as something separated from law, but as working with law, and it is strictly philosonnical to say:-"All things work od for those that love God.' The mistake is that we try to tell what the Divine intention is. In a general sense cyll befalls men for violating law; but it is not wise to analyze one's life and decide that this or that event is sent for this or that special end. Sometimes the connection between one's actions and following events is plain to be seen. Sometimes good acts are rewarded and bad acts punished, so that we can see the results, but when we attempt to apply this to whole communities we lose the clue and we cannot follow out the details. We start out on a wrong track, therefore, when we attempt to frace great evils to a cause. But it is fair and wise in all great happenings to ask what lessons of wisdom may we deduce from them?

out the details. We start out on a wrong track, therefore, when we attempt to frace erreat evils to a cause. But it is fair and wise in all great happenings to ask what leasons of wisdom may we declace from them now that way they trief were served.

but what shall we deduce from them now that we have them? In short, it may be presumed that the Divine thought moves in so wide a sphere that a lower mind it must be ununchinghed. There is much spine, and the comes the nearest to taking the larger. The comes the nearest to taking the larger, and the comes the nearest to taking the larger, and the comes the nearest to taking the larger, and the comes the nearest to taking the larger, and the comes the nearest to taking the larger, and the comes the nearest to taking the larger, and the comes the nearest to taking the larger, and the comes the nearest to taking the larger is the come what the lather means. The fance's integrity to the comes the nearest to taking the larger is the come that the signost and the larger is the larger in the larger to the larger in the larger is the larger to the larger than the larger is the larger to the larger the larger in the larger to the larger than the meaning of the great fres in the West. This is a kind of anochronism in history. It is another herculaneum or Pompeit. But we shall not dare to enter upon the interior of this and ask Providence, why hast thou done this? Why should the good and the bad saffer together? Why should the good and the bad saffer together? Why should the dide and the bad saffer together? Why should the good and the bad saffer together? Why should the old and insirn, the good and genie, the sick, they ome most with her unborn chaid, be deprived of home and shelver or be burned in the ranging fances? That jails, with their wetched inmanted, should be destroyed is not sharper; but why should neare to the bad saffer together? Why should the old and their with her minor chaid, be deprived of home and shelver or be obtained to the fresh of the fail of the fail o

the recording angel will remember! How glorious the spectacle of enterpriso and hope! Manhood is rising triumpiant in Chicago to-day, rot that I linik that the value of a city is measured by its material spiendor, but I do think when men find the meties to-day poor and to-morrow rise up, elate and hispired, the manhood they exhibit makes the whole world rich. When a whole community in the midst of this rain of fire stand up brave and strong the exhibition is of incaculable benefit to the whole human race. Burn buildings, go down churches, that we may see what hes benind you. What the church has bred and what the family has nourished we see now, that the church is burned and nothing is left but the men. You will say that if I see so much good in this it would be worth while to have another city burned. No, no; we leave that to inscruable Providence, but we will not while to have another city burned. No, no; we leave that to inscruable Providence, but we will not while to have another city burned. We will follow the example of the men who are finding in the ashes of their city treasures richer than the fire destroyed. There never was a sublimer spectacle than the charity that has met this calamity. As a mother turns over to succor the child that cries out in pain in the might so the

the causines finder than the fine destroyed. There hever was a sublimer speciacic than the carity that has met this calamity. As a mother turns over 16 succor the child that cries out in pain in the might so the NATION TURNED TO CHICAGO when she called in her distress. The churches and theatres have worked togother on the same level and for the same end. God blees the theatres when they do no worse work than this! Protestants and Catholics forget the Council of Trent and the infallible Pope, and every one feels that he is more than a Protestant or Catholic—that he is man. It is said that banks and corporations have no soul; but in this case they have what is very much like one. The insurance companies come nobly up to the mark, and the whole organization of society seems inspired by the bjood of the true Christ. All parts of the land are brought together, and not by insure war, not by party spirit, but by that sympathy that brought the Son of God to early to suffer for the suffering. This is worth more than all reasure, and we could not adord not to have had Chicago burned. When I read that Hor Majesty of Great Britain had ordered the magazines of blankets in the provinces to be emptical and sent across the border my heart was touched. There is more in those blankets to hold us to Canada than in all the artillery of England. Great Britain touched us deeply during the war; now she is touching us on the other side, so that there may be a full harmony. London, too, sends us of her treasure, and I am glad that she has guineas to send instead of an empty treasury. France, stricken by war; Germany, from whose loins we sprang; Anstria, the bande, Hungary—he wiche world beat in repone—not the drum beat, our heart beats. All the capital that thicago wants to rebuild with should be furnished. You do not give to Chicago alone, but to the whole world. Sympathy is netter than sollismoss, even for selfshaees' sake. I do not hear of the way on the part of the relief of Chicago. Many of you have already given, but in different

THE CHICAGO FIRE AND ITS ROMANTIC

The Brooklyn Taberancle-Sermon by Rev. Mr. Talmage.
As large as the Rev. Mr. Talmage's Tabernacle is

its capacity was not sufficient last night to hold the people who sought admittance within the doors, and hundreds were compelled to turn away.

The reverend gentleman discoursed; upon the Chicago calamity, taking for his text Genesis xv., 17—"And it came to pass that when the san went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces." The his tory of individuals and the history of the churches was first the furnace and then the lamp-the furnace of trial and the lamp of consolation; the furnace of want and the lamp of prosperity. Should a revolu-tion take place, should there he a positionee, and should a city crouch down at the lost of

and the ministry be silent? He thought not. The last Sabbath in that city had closed; the ministers had proclaimed good will and peace to all men; there were little ones who had folded their little

there were little ones who had folded their little hands in prayer and laid down to sleep, and God looked down upon the sleeping city. From a poor woman's kercsene lamp a torch had been lightled which had made the world shudder. It was a fearful lesson for the people. Churches which had taken so much toil to erect were gone into ashes. Houses took fre, and The last pilow on which had taken so much toil to erect were gone into ashes. Houses took fre, and The last pilow on which they slept had gone. The last pilow on which they slept had gone, The people rished out hattest and rawing mad, some calmag upon God and orhers carsing, and some wondering if this was not the Day of Judgment. An infidel stood upon the skiewalk and said, "Where is your God now?" These uniortunate people were compelled to fice, but the fire seemed to surround them. Where should they by? If to the north, it was une; if to the south, it was fire; if to the court, it was une; if to the south, it was fire; if to the south, it was fire; if to the people were compelled to fire, but the fire seemed to surround them. Where

Our Beattriett sister city
was now sinddering at her own disagarement. It was a bitter sta of October. It
was a furtace five miles in length, and a hurace
seven hundred times heated. But deliverance came
from all the great cities, and the telegrams announced that renef was coming. He thanked God
that while almost everything was burning up there
was powder and snot enough fett to

was powder and snot enough left to shoot bown the formy thieves who were found robbing the homeless and the dead. (Applause.) What were we to learn from this fire. That we were all one and no ill-feeling existed. The whites, the blacks, the copper colored, the Protestant and the Roman Catholic were all one—the cluddren of God. It showed the sympathy of the people of all nations. sympathy of the people of all nations, when Prince Albert died the whole earth sympathized with queen Victoria. Universal brotherhood had now begun. If there was no other lesson taught during the past week it was that we were one. But it taught us also how foolish we were one. But it taught us also how foolish we were one or the taught us also how foolish we were to worship the treasures of this earth.

After some further remarks the reverend gentleman closed, and a large collection was taken up for the relief of the sufferers.

CENTRAL BAPTIST OF RCH.

Cad's Vaice in Earth! V Calamity-Sermon by

Rev. Dr. Duccas.

The congregation worshipping in the Central Baptist church, corner of Fourth and South Second streets, alistened to an able discourse yesterdly morning by the paster, the Rev. Dr. Duncan, the Unicago calamity furnishing the theme. He chose for his text two portions of Scripture—Isalah, xxvi... 9-"And when thy judgments are in the earth the inhabitants of the world learn righteousness;" and Romans, vill., 28-"We know that all things work together for good to them that love God." In those scriptural parases was contained the glorious truth bearing upon God's dealings with man as nations, and his regard to his redeemed neople as individuals. Since the beginning of the

present year Got had been SPEAKING IN HIS JUDGMENTS. He saw every teat; He measured the angulah and the bereavement that thrille I the souls of the multitudes of the people thus afflicted. The tendency in our land was toward infidelity and forgetfulness of God. The heart was made sick in reading the reports of the speeches even of professedly good men, boasting in man's might and in his power to accomplish this and that and to raise the stricken city from its ruins by human pluck and energy. There was no recognition of God's judgments for the wickedness of the people in this day of pride and boasting in human skill and power, as if man had triumphed over the elements. God would at such a time, by one signal display, vindicate His majesty

triumphed over the ciements. God would at such a time, by one signal display, vindicate His majesty and teach man humility by humbling his prise in the dust. What were the lessons of recent calamities, for after city and community after community had been visited by fearful calamities, fire after fire, gradually increasing in its wide spread inflagence, had been sent to visit us, devouring heaps of merchands like chaf, the accumulations of years and the purchase of militions, serving only to redden the sky for a lew hours or to blacken the spot where splendid earthly monuments of man's skill stood hat a few hours before. The rich and the poor were made to soufer together. Some watched with wenry eyes and sad nearts their property in flames, while others were made to feel their dependence upon their fellows for food and raiment. Such a visitation as that which has fallen upon Chicago properly claimed the notice of the pupit, which is fanctual and superstitious, and there was a connecting of the providence of God with calamity, which is fanctual and superstitious, and there was also a recognition of God's hand in passing events, which is fanctual and superstitious, and there was also a recognition of God's hand in passing events, which is rational and becoming. It ad those fires originated from a stroke of lightning it would have been a providence of God; the freeden occurrences might be as triny traceable to that Providence if they had originated by accident, as some called it, or by the malicious agency of man. The intervention of second causes did not dispense with the superintending providence of God; the but removed that providence on step further back in the chain of causes. The agency of God might be direct or positive, or indirect and permissive; yet in one mode or other His agency was concerned in every event which came to pass. The repeated judgments with which God was visiting our country were designed to rebuke the people for their world-liness, iniquity and implety. The scene with reservance of such

the pride and the covetousness of the nation, advancing so rapidly to the summit of wealth and power. These calamities were

THE MARKS OF GOD'S DISPLEASURE in witnessing the increase of wiecedness. Fire was the agent of the judgment of Sodom and Gonorrab, of Jerusalem, of Tyre and of Moab for sins of which this nation also was guilty. God would teach us by these calamities the emptiness of all earthly possessions. How pianly, as we had read of the fearful scenes in Chicago, when the flames were leaping from building to building making the street for miles one sheet of flame, might we read the doom of all earthly riches and enjoyments in the light of those flames! When noble structures supposed to be fireproof were reduced to ashes the most worldly spectator was forced to exclaim, "Vanity of vanities, all is vanity." Another lesson) taught by the dire calamity was our constant and entire dependence upon God. "Except the Lord keep the city, the watchman waketh but in vain." How utterly poweriess is puny man when fire gains the ascendancy! how like helpless children were the multitudes in Gnicago as they gazed upon the surging flames! The best guardians of our property are the men who, morning and evening, impiore the favor and protection of God, for God olten mitigates His ludgments for the sake of the righteous. If the inhabitants of our cities would seek God He would be a fire, not within them for their defence and the glory in the industrial could about them for their defence and the glory in the meaning and dependence of God of the tributeous.

round about them for their defence and the glory in the midst.

The concluding portion of the discourse was an eloquent elucidation of the truth contained in his text, that all addictions and calamittes worked together for the good of the people of God.

WASHINGTON.

A PICTURE OF THE DESOLATION.

Metropolitan Methodist Episcopal Church Sermon by Dr. Newman. WASHINGTON, Oct. 15, 1871. The services at the Metropolitan Methodist Epis-

copal church to-day had reference to the sad fate of the Western cities. Dr. Newman chose for his text Galatians, vl., 10-"As we have, therefore, opportunity, let us do good unto all men." From this he derived many practical thoughts. He be-gan by showing that on the dual love for God and man hang ali the law and the prophets; that acts of religious worship receive character from the spirit which inspires the acts of everyday life. It was said of Christ, in vindication of His character that he went about doing good. Dr. Newman then went on to show from God's Word that the law of love and sympathy, of well doing and charity is as binding upon many as any other law that has received the Divine sanction, and that no man can truly and faithfully perform his Christian duties if he have failed to obey the law of love. Pure religion and undeflied before God the Father is this-to visit the fatheriess and the widows in their ametion. There is no equivocation about this. Whatever a man's creed, if tion about this. Whatever a man's creed, if he shows his religion in this way, that man is a Christian. Having thus specified the general duty of man the speaser adverted to the times when man is to be good, showing that there are ordinary opportunities, such as every day presents in this city and everywhere, for anding the needy and miscressed, and there are special opportunities for the exercise of Christian love and benevotence, such as the recent unparalleled conflagrations in the West have created, he graphically described the sudden desotation of Gaicago and the sorrowful condition of the thousands of homeless families there and the 3,000 persons in Wisconsin without a roof to call their own, and the many suffering in Michigan. Iowa and Minnesota from the same relentless in fury. The domations he declared to be magnificent, but though so large and generous, would be but enough to meet the emporary want; that what a soil summer sky is over us the ferce winds are sweeping from lake and prarise over the sufferers there—a warning of the long, cold winter close upon them—from which they need protection. Asylums must be erected, churches rebuilt and society reorganized. He would make a suggestion that this city should take the lead in the organization of permanent relief committees, that when the cold winter brings angulsh and suffering the suffering should not ery in value. In closing, the pastor invited as people to bring gifts of clothing, which, he had been informed, was greatly needed, assuring them that they could engage in no more plons work for Sabbath at the old in the thousand that the tools and however the sufferior that should be provided for the Western sufferers. he shows his religion in this way, that man is a

the clothing that should be provided for the Western sufferers.

The amount already received from this church and congregation for the Chicago surferers amounts to \$5,000, and the clothing given in response to Dr. Newman's invitation was equal in value to at least one thousand more.

CHURCH OF THE HOLY TRINITY.

Sermon by the Rev. Stephen W man, on the at Baltimore-The Three Antichrists-Church, Creed and Sacraments Suberdinate to Christ-The Deadly Er-

ror of Localizing Christ.

At the beautifut Protestant Eniscopal Church of the Holy Trinity, Madison avenue, corner of Fortysecond street, the Rev. Stephen H. Tyng, Jr., fairly thrilled his numerous hearers with an eloquent discourse on the faisity of the doctrine of ex-clusively localizing the presence of Christ. genticman alluded in feeling terms to the disaster of Chicago, and made an urgent appeal for contributions in the shape of money, clothing and bedding. He likewise announced that the Rev. Mr. Caeney, of Christ Church, Chicago, would take charge of the contributions, and convey them to their proper channels. He then chose for the theme of his discourse Matthew, xxiv., 23—"If any man shall say unto you, Lo, here is Christ or there, believe him not." He said:—This text is a broad basis for a certain sort of infidelity. How strangely contraste to the common language of the Gospei—"believe in believe on and believe unto"—is such a command. The mission of the Baptist was to bear witness of the light that all men, through Him, might believe. And yet the injunction has no qualifications. It respects no authority. What a majesty in the utter ance i A single voice in opposition to all sub-sequent and comoined assertions. Did ever infidel leader assume such a style? The first inference from our text is that evangelical virtue consists no more in the mental act of faith than of unbelief. There are circumstances and times when each is commanded and equally meritorious; and yet how many look to their faith as their treasure and to unbeilef in itself as a crune meriting condemnation. Britef is a faculty like love and hope. There is not always ment in their exercise, and sometimes the very opposite. They stand in a like relation and under similar responsibilities as the faculties of the body. This arm of mine was endowed with a nice composition of muscles and arteries and nerves that it might strive and strike. But it's motion is only meritorious when the cause in which it is uplified is just. This tongue of mine was made to talk, but its virtue is in the truth of which it spenking, he is virting in the evil speaking. Now, just so stands the case with laith, its value before God is derived from the truth upon which it rests. Its very name is changed; it is called credulity when it accepts a lie. But there is something in our text that our Lord plainly brands as false—so false as to make its rejection a virtue and a duty. It is the Exclusive Localitans of the Freenance of the warning in the text is to a ptemature announcement of our Lord's second coming. But the principle had reference to something more than ints. There were false Christa science the coming of Jesus, there have been false Christa since his ascension, and there will be until the end, insomuch that if it were possible they shall deceive the very elect. There are alon around as who say

1. Christa is any careful.

2. Thus they localize this complete presence in human words. I am far from poining in the general depreciation and derived of the Universal Church. Each size the heritage of the Universal Church, Edwins are the heritage of the Universal Church. Each size the heritage of the Universal Church in the case of the Holy Ghost's conception new statements of comiternating truth. The great truth abilies though its expressions may become effice and partial. To identify the Christ with external forms is to dethrone Him. And yet in every Church there is this tundency to bigotry. The Rible Christ was never arygined by our Lord in His form would not contain all that the word heads. And if not the fiesh of the Holy Ghost's conception now can the words of fallible men? Hold to your Cred as the woman in the press. But after all it is only the hem of His garment. It is not Christ.

Wh under similar responsibilities as the faculties of the body. This arm of mine was endowed with a nice

heard a bishop refer, who even used the binaphemous expression, "The Church and her Christ." According to this theory the external form of Christ on earth is the Church ruled by bishops, the internal Spirit of Christ in this world is that which comes through bishops, and the practical result in Christian life is to exalt the institution above Him that appointed it. In our own Church this tendency has become most pronounced. Instead of Christ and life the third is been said "the Church and her Christ." I warm you against this impious error. No matter how it is asserted believe it not. Cling to the Church of the living God. Give it your best things. Neither suppose that your ecclesiastical body is the Church, nor render to the Church the reverence and love and obedience due to your Lord. "The Church is subject," which means subordinate to Christ.

The very pledges of His love are thus turned into dumb idols. Let no one suppose that this pulpit undervalues the ordinances of the Lord's own appointment—the baptism of infanis; the Lord's Suppoper. Does it not sometimes seem as though we were sitting in heavenly places when we come together about this table? And yet who can say that Christ has no children is not known to any who do not unite in such rites with us or ofhersy. Yet we have the tendency in our Church, where it atempt has been made and is being made to elevate confirmation and absolution to the rank of sacraments to complete the lacking links. It is a thing for which we ought to be grateful that the House of Bishops have broken the force of this tendency in the only sacrament which, so far as the Book of Common Prayer is concerned; is countenanced, by the following declaration:—

We, the subscribers, bishops of the Protestant Episcopal Church to declare our conviction sate the meaning of the word "regenerate," in the oftess for the missituation of haptism of infants, and declaration:—

We, the subscribers, bishops of the Protestant Episcopal Church, to declare our conviction as to the meaning of the word "

THE COURTS.

UNITED STATES CIRCUIT (OUTT.

The criminal calendar for to-day comprises forty-three cases. The indictments are for counterferring, perjury, opening and stealing letters in the Post Office, smuggling, conspiracy, fraudulent bank-ruptcy, embezzling the funds of a National Bank, presenting false vouchers, re-using tobacco stamps, cruelty on the high seas, election frauds (the indictment for that offence against Edward M. Hagerty

ment for that offence against Edward M. Hagerty and others using No. 23 on the calendar), removing goods from a bonded warehouse, giving money to an onlicer to connive at a fraud, &c.

The civil calendar is also very heavy. There are upon it a great many United States suits, besides cases between private individuals. It is expected that the anleged frauds of Ex. Collector Joshua F. Bailey will be ripped up once again and laid before the public in the trait of the suit of the United States vs. George Opdyke, Ehot C. Cowdin, Charles P. Kirkland, T. C. Durant and Augustus Schell. Baileys surefus, for the amount of the bond which they had entered into on behalf of that officer. The case of Fisk, Ar., vs. The Union Pacific Railway Company and Pohrrd against the same, is down on the calendar for argument. Altogether the calendar is the heaviest, both on the criminal and civil side, that has been presented for several years past, and Judge Woodruf, who is to dispose of this business, will have his hands full for some time to come, The Court opens at eleven o'clock A. M.to-day.

UNITED STATES DISTRICT COURT-IN ADMIRALTY.

Calendar for Monday.

Before Judge Biatchford, 231—Glessing vs. Steamsing Hansa. 233—Lawson vs. Schooner Wilham Hunter, 152—Evans vs. Wilkesbarre Barge No. 125. 212—Harlem and New York Company vs. Ship John Tucker. 252-Marshal vs. Steamer Ellen S. Terry.

SEDUCTION AND SUICIDE.

A Sad Case. Yesterday morning a melancholy case of suicide

was reported to Coroner Keenau at the City Hail. For some time past Andrew Stephens, a ANO. 20 only nineteen years of age has the uphot-Henry street ha bout a week ago Andrew had the misfortune to be arrested on the charge of basely betraying a young woman under promise of basely betraying a young woman under promise of marriage. Whether innocent or guilty he seemed to feel degraded in his own estimation, and believed he would lose the confidence of his relatives and irlends unless the complaint against him should be dismissed. Some so-calied friends added to his distress of mind by joking him in regard to the matter. On Saturday, without he knowledge of any one, Andrew procured a dose of Prussic acid or cranife of potassium, and with it, at eight o'clock in the evening, entered the grocery store 187 Benry street to see a friend, and while there swallowed the poison from a tumbler. Being specially reduced to insensibility, Stevens was removed to his boarding house and attended by a physician, but all to no purpose, as he continued to sink thi four o'clock yesterday morning, when he died. It was suspecied that deceased procured the fatal draught at the drug store of Charles Proben, 183 Hester street, but it is not certain. The Coroner will give the matter a thorough investigation to-day. The father of deceased lives at 106 vanderbilt avenue, Brooklyn. He wat claim the remains of his son for interment. The name of the lady who caused the arrest of deceased may be developed to-day.

THE KNIFE IN HOBOKEN.

Dangerous Stabbing Affray Retween Men

"on the Meadews."

About one o'clock yesterday morning a bloody affray took place in that region known as "The Mead ows," between Thomas McMahon, an engineer, some forty years of age; a dock builder named Moses Henry, aged thirty-five, and George Henry. the brother of the latter. The contest took place in a yard between house No. 35 Adams street and a rear ouilding, in which McMahon resides. Mo es Henry lives in the front house, and, according to his own statement, he repaired to a closet in the yard and was returning to his house when he was met by McMalion. A few angry words, the offspring of an old grudge, ensued, the men clinched, when McMalion drew forth a large kuffe and burned it in the bowers and left side of his antagonist. Henry was

the bowers and left side of his antagonist. Henry was

BECOMING SENSELESS
and McMahon was about to retreat, when George Henry rushed out of his father's house near by, approached McMahon, and, as alleged, stabbed McMahon with some instrument which fore out bis miestines. The police were soon on hand and arrested George Henry and an individual named Nelson Gilban, whom they saw standing near. The wounded men began to sink fast, and melical aid was sought. Dr. Taylor was soon in attendance, and he found the victums daugerously cut, the intestines of each having almost entirely protruded. He dressed the wounds, and at six o'clock last evening he had the men out of danger. A knile and \$15, the property of McMahon, were found near the scone of the sad occurrence. The arrested parties will be brought before Recorder Bohnstedt to-day.

MARRIAGES AND DEATHS.

Married.

Married.

Bullock—Sears.—At St. Bride's church, Liverpool, on Thursday, September 28, by the Rev. Canon Falloon, M. A., assisted by the Rev. Printp S. O'Brien, M. A., Invine S. Bullock, Esq., to Ella Clitz, eldest daugnter of Henry B. Sears, Esq., formerly of the United States Army.

Hess.—Hensbein.—On Thurday, October 12, by the Rev. Father Zeller, at the residence of the bride, Dankel Hess, of New York, to Jenn'i Benselin, of Newtown, L. I.

Liebzen—Isaacs.—On Wednesday, October 11, at the residence of the bride's mother, by the Rev. J.

J. Lyons, Dayld Lieber, of Philadelphia, to Gentrode Arbelade, daughter of the late S. Liebzen, of this city.

Ver Valen—Hunter.—On Thursday evening, October 12, by the Rev. L. H. Kinz, Richard Ver Valen to Miss Henrietta Hunter, all of this city.

Vanamer—Ostrom.—On Thursday, September 21, 1871, at the residence of the bride's parents, by Rev. W. H. Grannis, William Vanamer, of Middietown, N. Y., to Lida Ward, daughter of Dr. J. W. Ostrom, of Gosben, N. Y.

Washburn—Bode.—On Thursday, October 12, at the residence of the oride's parents, by the Rev. William H. Johnson, T. Jefferson Washburn to Miss Mina A. Bode, only daughter of John Bode, No cards.

Died.

BAKER.—On Sunday, October 15. WILLIAM II.
BAKER, Sr., aged 63 years and 5 months.
The relatives and friends of the family and the members of Tammany Society are respectfully invited to attend his funeral, from his late residence, 75 Hudson street, on Wednesday, October 18, at one o'clock P. M.
BIANCE.—On Sunday morning, October 18, WILLIAM F. BILANCE, Jr., aged 5 months, infant son of William F. and Lizzie Blanck.
The funeral services will be held at his parents' residence in Hackensack, N. J., this (Monday) morning, at ten o'clock. The relatives and friends of the lannity are respectfully invited to attend without further notice.

Banner.—On Sunday, October 15. Hanny C. M.

BREMER, son of John and Catharine Bremer, aged 1 year 9 months and 15 days. Relatives and friends are respectfully invited to attend the inneral, on Tuesday, October 17, at two o'clock P. M., from the residence of his parents, No.

o'clock P. M., from the residence of his parents, No.

12 Spring street.

BRODRICK.—On Sunday, October 15, at 3 P. M.,

Mrs. BRODRICK aged 70 years.

Relatives and friends of the family are respectivity
invited to attend the funeral, from her late residence, 127 West Thirty-third street, on Tuesday, October 127 West Thirty-third street, on Tuesday, October 14, of congestion of the lungs, JAMES BROWN, aged 37 years.

Relatives and friends, and also the members of the Plate Frinters' Union, are respectivity invited to attend the funeral, from his late residence, 254 Seventh street, on Monday, October 16, at two o'clock P. M.

CANSON.—At Detroit Mich., on Thursday, October C.

P. M.
CANON, —At Detroit, Mich., on Thursday, October 12, Manison Cannon, formerly of this city, in the 57th year of fils age.

The relatives and friends of the family are invited to attend the fineral, from St. Mark's church, corner of Second avenue and Teath street, this (Monday) afternoon, at four o'clock.

CHADWICK.—In Brooklyn, on Sunday, October 15, 1511, Jossey M. CHADWICK, aged 23 years, 3 mooths and 19 days.

Funeral will take place from the residence of his father-in-law, \$14 Madison street, on Tuesday, October 17. The memores of Euclin Lodge, No. 665, F. and A. M., and Evening Star Chapter, No. 123, R. A. M., and Evening Star Chapter, No. 123, R. A. M., and Evening Star Chapter, No. 124, R. A. M., and Evening Star Chapter, No. 124, R. A. M., and Evening Star Chapter, No. 124, R. A. M., and Evening Star Chapter, No. 124, R. A. M., and Evening Star Chapter, No. 124, R. A. M., and Evening Star Chapter, No. 124, R. A. M., and Evening Star Chapter, No. 124, R. A. M., and Evening Star Chapter, No. 124, Co. 125, R. A. M., and Evening M. Onlow, of Bedford, West-chester county.

Relatives and friends are respectfully invited to attend the funeral, from cornor Henry and antly streets this (Monday) atternoon, at two o'clock.

CRAIG.—On Saturday, October 14, Ap. Alexonal, only daughter of James C. and Mary K. Craig, aged 8 years, 6 months and 6 days.

The relatives and friends of the family are respectfully invited to attend the funeral, iron the residence of her parents, 470 West Forty-third street, this (Monday) atternoon, at half-past twelve o'clock.

DISBROW.—At New Rochelle con Saturday, October 14, PRINA H., wife of Livingston Disbrow.

Funeral from her late residence, at one o'clock on Tuesday, October 15, 1810

The relatives and friends of the family are respectfully invited to attend the funeral, at the 2 wenty of his parents, 335 Eighth axeers, on Monday, 16th, sixth and Tex.*

"MULLIN.—On Sunday, October 15, John Mullin, in the 74th year of his age, a native of the county Tyrone, ireland.

The relatives and friends of the family, and those of his sons James, Patrick, Charles, John and Arthur, are respectfully invited to attend the funeral, from his late residence, 507 East Fifteenth street, on I ucessay afternoon, at one o'clock.

Mybrid, only daughter of Catharine Murry, in the 5th year of her age.

The relatives and friends are respectfully invited to attend the inheral, on Tuesday, October 17, at two o'clock P. M.

McArdle, E.—On Sunday, October 15, John McArdle, aged 25 years.

The relatives and friends of the family are re-

pl.s. only son of James and Sarah McArdle, aged 23 years.

The relatives and friends of the family are respectfully invited to attend his funeral, from the residence of his parents, No. 4 warren street, on Tuesday morning, at mine o'clock, thence to St. Peter's church, Barchay street, where a solemn mass of requien with be celebrated for the repose of his sont, and thence to Univary Cemetery for interment. McKibsha.—On Friday, October 13, Mary E. McKibsha, aged 24 years.

The relatives and friends of the family are respectfully invited to attend the funeral, from her late residence, 913 highth avenue, this (Monday) afternoon, at one o'clock.

NUNAN.—On Suntay, October 15, 1871, ELLEN NUNAN, who we o'clock in the family are of her age.

NUNAN, whow of John Nunan, a manye of the county of Limerick, Ireland, in the 72d year of her age.

The relatives and friends of the family, also of her son James, and of her sons-in-law, Denis O'brien, Patrick O'Connell and John Cummins, are respectfully invited to attend the funeral, from her late residence, 1,081 First avenue, corner Fitty-math street, on Tuesday, October 17, at ten o'clook A. M., to 8t. Vincent Ferrer's caurch, Lexington avenue and Sixty-sixth street, where a requiem mass will be celebrated, thence to Caivary Cemetecy.

O'Donoughter.—On Sanday moraing, October 15, at half-past twelve o'clock, at Redemptionist Convent, 173 East Third street, Rev. Charles O'Donoughter.

Puneral service at the Church of the Most Holy

OUGHUS. Last Third Stock, Rev. Charles of Dox.

Funeral service at the Church of the Most Holy Redeemes, on Tuesday, October 17, at nine o'clock. Riley, —On Sunday, October 15, Cayharing Riley, aged 21 years.

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of her father, 23 Matison street, on Tuesday afternoon, at two o'clock.

Shandley.—On Sunday, October 15, Tommy, only son of Mrs. Julia Shandley, aged 6 years.

The funeral will take place from his late residence. 151 West Houston street, corner Macdongal, on Taesday, October 17, at half-past ten A. M.

Seymour.—Al Hoboren, N. J., on Naturday evening, October 14, Edward Seymour, aged 29 years.

The relatives and fliends of the lamity are respectfully requested to attend the funeral, at O. U. A. M. Hall, 172 Meadow street, Hoboren, on Monday, October 15, at two P. M.

M., of Hoboren, and the members of the Order are respectfully requested to meet at Star Council Hall, to day, October 16, at one P. M., to attend the funeral of our late brother Edward Seymour.

Henry Seiert, A. R. Secretary.

Schoffeld.—On Saturday, October 14, Hannah, wife of Willam Schoöeld, in the 62d year of her age.

The relatives and friends of the family are respect-

nge.
The relatives and friends of the family are respect-

The relatives and friends of the family are respectfully invited to attend the funeral, from the residence of her son-in-law C. E. Berrstrom, 180 Montagonery street, Jersey City, on Tuesday morning. October 17, at ien o'clock. Her remains will be taken to Paterson for interment.

Todomorden (Lancashire, Eugland) papers please copy.

SHEPARD.—At East Orange, N. J., on Freilay, October 13, William & Shepard, of Chicago, in the 3sth year of his age.

The relatives and filends are invited to attend the funeral, on Tuesday, October 17, at two o'clock P. M., from his late residence. Muna avenue, East Orange Gunction depott. Train leaves New York, from foot of Barclay street (Morris and Essex Railroad), ten minutes past one P. M.

Sterman.—On Sunday, October 15, after a short niness, Mrs. Dorothea Sterman, in the 66th year of her age.

niness, Mrs. Dorofhea Stegman, in the 66th year of her age.

The relatives and friends of the family are respectfully invited to attend the funeral, at her late residence, 1.109 Third avenue, corner Sixty-fifth street, on Tuesday, Getober 17, at one o'clock.

Walsh.—On Sunday, October 15, 1871, Catharine Walsh, daughter of Maurice 3, and Mary C. Walsh, aged 2 years, 4 months and 8 days.

The relatives and friends, and those of her uncles, John E. Peter H. and Robert E. Walsh, are invited to attend the funeral, from the residence of her grandfather, James Cauffeld, Esq., 39 West Houston street, on Thursday afternoon, October 19, at one o'clock.

White.—At Hoboken, N. J., on Sunday morning.

o'clock.

WHITE.—At Hoboken, N. J., on Sunday morning,
Ostober 15, 1571. HENRIETTA F. HARDISON, wife of
Middle White, late of North Carolina, in the 26th
year of her age.

The relatives and friends of the family are respecttully invited to attend the funeral, from St. Mary's
Roman Catholic charch, corner of Fifth and Willow
streets, on Monday afternoon, October 16, at three
o'clock.

streets, on Monday alternoon, o'clock.
North Carolina papers please copy.

Willson.—On Sunday, October 15, Emeling Arnor, wife of Bigar Willson, aged 26 years, 3 months and 10 days.

Functial will take place from the resplence of her mother, 796 Eighth avenue, Tuesday, October 17, at one o'clock. Relatives and friends of the family are respectfully invited to attend.